

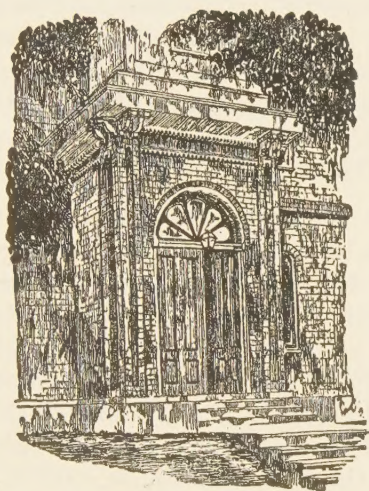
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Volume XXXVI

JANUARY, 1961 - O. 1963

Number 1

The Alumni Bulletin

Bangor Theological Seminary



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THE 150TH ANNIVERSARY DEVELOPMENT PROGRAM

Three years hence Bangor Theological Seminary will celebrate the 150th anniversary of the granting of its charter. At its December meeting the Board of Trustees authorized the President to formulate and submit specific plans for commemorating this event. Dean Mervin M. Deems has been commissioned to write for publication a new history of the school. Under the development program already in progress applications are currently being received for the Bachelor of Religious Education degree course for women which will be inaugurated in September, 1961. Classrooms are now being used in the completely renovated Chapel building and the new sanctuary will be dedicated in the near future. Faculty committees are at work studying possible plans for a lay school of theology and a summer school for ministers.

Other projects scheduled for 1961, or as soon thereafter as funds are available, include the modernization of Maine Hall as a student dormitory and the appointment of an additional faculty member in the fields of pastoral counselling, clinical training, and related subjects. To underwrite the Seminary's expansion of its facilities and services several hundreds of thousands of dollars will be needed. A concerted effort is being launched this month by administrative officers to encourage friends of the Seminary to support the on-going work of the school through capital gifts and bequests. Bank trust officers, lawyers, Seminary trustees, alumni, and other interested persons will be asked to assist in this effort. Thus the school looks forward with confident hope to the sesqui-centennial celebration in 1964.

THE ALUMNI BULLETIN

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Alumni Advisory Committee: E. Charles Dartnell, '35, H. Travers Smith, '40,
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The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Volume XXXVI

JANUARY, 1961

Number 1

THE ECUMENICAL CHURCH AND MAN'S NEEDS

By FRED HOSKINS

(The Editor requested an unpublished sermon of Dr. Fred Hoskins, Minister and Secretary of the General Council of Congregational Christian Churches and Co-President of The United Church of Christ. Dr. Hoskins graciously sent the sermon he will preach on C. B. S.' Church of the Air, January 22, 1961.)

"There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all." (Ephesians 4:4,5.)

I speak of the Body of Christ and the heartaches of man. Therefore, I speak of the ecumenical church and man's needs.

I. *Ecumenical Christianity*

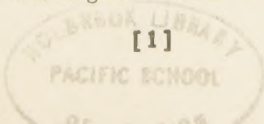
For most of us ecumenical still is a quite new and awesome word. I vividly recall first meeting it in 1937. My senior minister, just returned from the famous Oxford and Edinburgh Conferences, began using the term we were destined to hear for the remainder of our lives. We found it remarkably unpronounceable and would not ourselves undertake to say it. Had the people not so loved and honored their minister for his humility as well as piety and down-to-earth realism, many would have thought that he had been blasted into some esoteric orbit to be completely separated from common people and common sense.

We inferred that the word had in it the dimension of the universal and too quickly jumped to the conclusion that it was a good

Protestant alternate for the name catholic in the creed. We were wrong.

But, our Senior Minister had had a vision and would not let us go until we had made an honest attempt to understand what he was talking about. We were told that ecumenical came from the Greek *Oikoumene* which, basically, meant the entire household. Ah, our minister was bringing us a word about Church unity! So we asked if instead of thinking of ecumenical as an alternate for catholic, it would be proper to consider it a substitute for cooperation. But, no. The ecumenical Church is by nature cooperative yet ecumenicity is much more than cooperation.

Slowly it dawned on us that the essence of the ecumenical Church is "oneness." It is a concept which brings to the dock every denomination and tries it for improper assumption of sovereignty. "Ecumenical" is a package of thought, which when untied flies everywhere and requires a complete re-thinking of



what and why and how the Church is. Awareness of the ecumenical Church makes one guiltily self-conscious about emphasizing denominations as being in any way ultimate.

The ecumenical Church, we increasingly understood, constrains Christians to acknowledge that their divisions are in fact a scandal, that what God has made one, no man has a right to divide.

At this, we inquired if the implication were that all denominations must effect organic union. No, uniting just to form other and different ecclesiastical entities is not the objective, though such uniting activities may very well be steps toward ecumenical Christianity. The goal is not a monolithic church with power to effect uniformity and to require conformity. Rather, the idea is the Great Church of which there is only one head, Jesus Christ, with no earthly vicegerent in synod, council, person, or book. In it there may be as much diversity as there is variety in human nature. But in the Great Church there is no room for divisiveness. There is no room for a sovereign other than Christ.

Those in the ecumenical Church do indeed move toward church unity in one way or another. But they do it in response to the Head of the church and not merely as a keep-busy scheme to rearrange the ecclesiastical furniture to get something bigger and more powerful. Their task is not to conjure up schemes for church union *per se*; it is to be the obedient community, and, as such, to reveal the oneness which Christ already, and in the beginning, has given to His church.

To be the obedient community requires us to put down any wall which may separate us, be it of creed, polity, nationality or economic caste. The resulting expressions of unity may be federations or councils or organic unions or other. Separations which portray the church as other than one cannot be tolerated by ecumenical Christians save with greatest regret and deepest penitence.

Such considerations have led numerous denominations in many parts of the world to strike down the barriers which have separated them and to form United Churches of Christ.

Congregational, Presbyterian and Episcopalities have shown themselves amenable to plans reflecting their transcending unity in Christ. There are now great United Churches of Christ in North India, South India, Japan, the Philippines and Canada. At this very time Congregational Christian local churches and synods of the Evangelical and Reformed Church are voting their approval of a constitution proposed for the United Church of Christ in the United States, and it is confidently anticipated that the constitution will be declared in force next July and so become the culmination of a union of the Evangelical and Reformed Church and of the Congregational Christian Churches. Both these communities are the result of former unions. Among the Congregational Christians, it is understood that a vote of approval of the constitution is a declaration that the church desires to be a part of the United Church. To better reveal the essential oneness of the Church of our Lord is very serious business for many thousands of our churches.

We have come to understand that ecumenical Christianity is not a program for church unions, though church unions in some form are surely the inevitable consequence. Ecumenical Christianity knows but one sovereign—Jesus Christ. Its emphases are God's mercy, man's tragic needs and the obedient community of the church. It acknowledges that the task of the church is mission and it witnesses to the oneness of the church by word and deed. Its motif is more theological than ecclesiastical and its methods are exceedingly practical. It therefore is engaged constantly in focusing the light of knowledge into dark places of ignorance, promoting health for the sick, providing homes for the homeless, and by the authority of the Scriptures, pointing hopefully to peace and justice.

II. The Needs of the World

In a wonderful way the ecumenical Church is relevant to the world's needs. While it is God-oriented and looks beyond history, at the same time it has one eye focused on man where he is and the other on its necessity to be God's tool of reconciliation. Whatever

common problem or need of the world receives the concentrated attention and help of the ecumenical Church.

a). Consider the need for security. Everybody seems to be in want of it. Humanity is on the move. We are a rootless people wanting desperately to have the security which belongs to those whose antecedents in a community or country go back for generations. Visit the great cathedrals of Europe and consider that each of them was hundreds of years in building and you find a sense of security which would hold one fast in the gales of social, economic, and political storms. But we cannot build cathedrals. We do not have time. The church erected in one of our cities is likely to have fulfilled its usefulness in twenty-five or thirty years. The community will have moved away in that time and the place will be taken by factories and highways.

In ceaseless movement, victimized by uncomprehended and rapid social change, the people of the world are looking for security. Ecumenical Christianity is relevant to such a pilgrim people. Like refugees, it travels lightly. It is not bound to cathedrals and forms and places. It is not tied to any one denomination or race or color. The ecumenical Church is one and it gets to any place as soon as any Christian gets there and, having arrived, its whole attention is turned to emphasizing the security which belongs to men who put their trust in God.

b). In the yard of England's Lincoln Cathedral is a statue of the poet Tennyson. He holds in his hands the little flower of "crannied wall" fame. The poem concludes with the poignant thought that if only we could better understand the flower we might have some fuller insight into the meaning of the life of man.

Always this has been problem number one. The Psalmist put it in classic form, "What is man that Thou art mindful of him?" If the Psalmist was perplexed it must not be thought strange that in our day the meaning of life seems ever to elude us. We manufacture machines to give us leisure we do not know how to use. We make television sets for which

we have few programs of significance. We fly swiftly around the earth and have little to do when we get there. We fight frightful wars and everybody loses. In the United States we devote more time to the consumption of mass-produced communications than to paid work or play or anything except sleep and become so sated that actually we learn scarcely anything.

Man has to know something more of the meaning of it all. He wonders whether history actually has a meaning. There was for a long time the lineal theory of history. "Day by day, in every way, I'm getting better and better." That is, history was unrolling uphill in a straight line toward some utopia.

This theory, the war and turmoil of the early decades of the twentieth century upset and it was replaced by the cyclical theory of history. According to this, life runs in cycles. History, it was said, repeats itself. It amounted to saying that man has a sort of second chance; history offers another opportunity to do things over again.

Now, the historical theory of cultural relativism is advanced by some. It means that history has no meaning except in the mind of the observer. Blue, it is said, is blue only in the eye and mind of the observer. If he were not present to observe there would be no blue. It is a cynical view but it points to the pressing need of men to lay hold on the meaning of life.

Ecumenical Christianity, holding one sovereign in the Church, Jesus Christ; insisting that its mission is to be God's instrument of reconciliation, testifying to the oneness of the Church, a oneness transcending all nations, denominations, races, and colors, is in the very best position to bring to the world witness of the God who was before history and who will work after history, but also in history, ultimately controlling it, drawing men to live as brothers and as his children.

c). Who can think of the needs of the world without speaking of its need for peace? So horrible is the contemplation of war in our day,—large scale war being one for human

CONVOCATION WEEK, 1961

January 30, 31, and February 1

The Beach Quiet Hour

DR. SAMUEL H. MILLER



General Theme: "THE FORGOTTEN
WORLD OF THE BEATITUDES"

- I. The Higher Dream
- II. The Mystery of Meekness
- III. The Inscape of Courage

The Lewis French Stearns
Lectures On Theology

DR. ALBERT C. OUTLER



General Theme: "THE MEANING OF
GRACE AND THE MEANS OF GRACE"

- I. The Climate of Grace
- II. I Baptize Thee
- III. In Remembrance of Me

The Samuel Harris Lectures On Literature and Life

DR. ARTHUR C. McGIFERT, JR.



General Theme: "NINETEENTH CENTURY
HERETICS"

- I. Charles Grandison Finney: "Be Ye Perfect"
- II. Ralph Waldo Emerson: "God Speaks, Not Spoke"
- III. Horace Bushnell: "Poets, the Best Theologians"

ANOTHER group of three distinguished Christian leaders will participate in the 1961 Convocation Week program beginning on Monday, January 30th, in the Hammond Street Congregational Church. Since 1905 Bangor Theological Seminary has presented this annual event as a service to lay people, alumni, and ministers. In recent years about 500 persons have attended from all of the New England states, New York, New Jersey, and the Canadian province of New Brunswick. Since this year's lecturers represent the Methodist, Baptist, and Congregational Christian fellowships it is anticipated that large numbers of churchmen will be present.

Dr. Arthur C. McGiffert, Jr., will open the Convocation at 2:30 p. m. on January 30th with the first of three Samuel Harris Lectures on Literature and Life. The other participants will be Dean Samuel H. Miller as leader of the David Nelson Beach Quiet Hour and Dr. Albert C. Outler as the Lewis French Stearns Lecturer on Theology. The program will also include the Convocation luncheon, the Seminary Choir concert, and the President's reception and tea. Dean Miller will speak at the annual meeting of Seminary alumni and their guests following a luncheon on Wednesday in the Grace Methodist Church.

THE BEACH QUIET HOUR

Dr. Samuel H. Miller, Dean of the Harvard Divinity School, will be the leader of the David Nelson Beach Quiet Hour. As the general theme of his meditations he has chosen "The Forgotten World of the Beatitudes." He will bring to the Convocation a national reputation for excellence in the parish ministry and in the field of pastoral theology. Before going to Harvard in 1959 he was for twenty-six years pastor of the Old Cambridge Baptist Church. At Harvard Dr. Miller is also John Lord O'Brian Professor of Divinity.

Earlier in his career Dean Miller was a

minister in New Jersey to Baptist churches in Belmar, Arlington and Clifton. He is a native of Philadelphia and is a graduate of Colgate University; in 1953 his *alma mater* honored him with the Doctor of Divinity degree. During his Cambridge pastorate Dr. Miller was for four years Adjunct Professor of the Philosophy of Religion at Andover-Newton Theological School and for five years Lecturer on Pastoral Theology at Harvard.

Problems in science and religion, as well as in philosophy, are subjects which Dean Miller has treated in his writings. His published works include, *The Life of the Soul*, *The Life of the Church*, *The Great Realities*, and *Prayers for Daily Use*. He is a member of the Commission on the Arts and Worship of the National Council of Churches, and of the editorial board of the *Journal of Pastoral Care*.

THE SAMUEL HARRIS LECTURES

"Nineteenth Century Heretics" is the general theme chosen by Dr. Arthur C. McGiffert, Jr., for the Samuel Harris Lectures on Literature and Life. Widely known as a seminary president and scholar, Dr. McGiffert is a specialist in the history of American religious thought. In 1958 he retired after twelve years as President of The Chicago Theological Seminary, and he is now President Emeritus. Previously he was for six years President of The Pacific School of Religion, Berkeley, Cal., following thirteen years on the faculty of Chicago Theological Seminary as Professor of Christian Theology and Professor of American Religious Thought.

Dr. McGiffert was born in Cincinnati and is an ordained Congregational Christian minister. He holds the A.B. degree of Harvard University, the B.D. of Union Theological Seminary, and the M.A. of Columbia University. His honorary degrees include the D.D. from The Chicago Theological Seminary, the Litt.D. from Pacific School of Religion, and the LL.D. from The College of the Pacific. He is a member of Phi Beta Kappa.

During World War I Dr. McGiffert served as a Y.M.C.A. Secretary and then as a Chap-

lain. He was pastor of All Souls Church in Lowell, Mass., from 1920 to 1926. His writings include an authoritative book on *Jonathan Edwards* and he has edited such works as *Christianity as History and Faith*. Recently he has lectured at Cambridge University on a Fulbright fellowship. Dr. and Mrs. McGiffert now make their home at Pretty Marsh in Maine's Mount Desert Island.

THE LEWIS FRENCH STEARNS LECTURES

Dr. Albert C. Outler of Dallas, Texas, will deliver the Lewis French Stearns Lectures on Theology at the 1961 Convocation. His general theme will be "The Meaning of Grace and the Means of Grace." Since 1951 Dr. Outler has been Professor of Theology at the Perkins School of Theology, Southern Methodist University; earlier he was a faculty member at Yale University and at Duke University. He has gained considerable fame in theological circles as a leader of the ecumenical movement through his teaching, writing, and lecturing.

Thomasville, Ga., was Dr. Outler's birthplace and he is a graduate of Wofford College (B.A.), Emory University (B.D.), and Yale University (Ph.D.). Wofford College has also awarded him the honorary degree of Doctor of Divinity. He is an ordained Methodist minister and served local churches in Georgia over a period of seven years. Dr. Outler is a member of the Faith and Order Commission of the World Council of Churches. In 1959-60 he was President of the American Theological Society.

Among Dr. Outler's many publications are *Psychotherapy and the Christian Message*, *The Christian Tradition and the Unity We Seek*, and numerous articles, pamphlets, addresses, and reviews in scholarly journals and periodicals. He is a member of Phi Beta Kappa and other academic and professional societies. He has given major lectures at Ohio Wesleyan, Oberlin, Virginia, Texas-Christian, Colgate, Rochester, Vanderbilt and many other prominent institutions of higher education.

SEMINARY NEWS

FACULTY NOTES

Within the next few weeks President Whitaker will attend the annual meeting at Buck Hill Falls, Pa., of the Congregational Christian Council of Theological Schools, which he serves as secretary. He will also speak to the Rhode Island Association of Congregational Ministers, address the Rockland, Mass., University of Life, and preach at a union Lenten service in Melrose, Mass.

In December Dean Mervin M. Deems attended the Tenth Anniversary General Assembly of the National Council of Churches in San Francisco, representing the Maine Council of Churches as its President. He will present the Commission on the Ministry at the C. C. Council of Theological Schools at Buck Hill Falls, Pa., and, in February will again give the Book Hour at the Massachusetts Ministers' Conference in Springfield.

Professor Burton H. Throckmorton, Jr., will give four lectures on "Jesus of Nazareth" at the annual Ministers' Week of Chicago Theological Seminary on January 16, 17, and 18. His book entitled *The New Testament and Mythology*, originally published in 1959 by the Westminster Press, has now been published in Great Britain by Darton, Longman and Todd, of London.

Dr. David W. Jewell, Professor of Christian Education, has recently returned from three weeks of teaching at United States Army bases in Alabama and Virginia. He was one of six team chairmen among seventy-four Christian education leaders who conducted week-long training sessions for chaplains, service personnel, group leaders, class teachers, and parents at Army bases throughout the United States.

Assistant Professor Arnold W. Hearn will become Associate Professor of Philosophy of Religion and Christian Ethics on July 1, 1961, as a result of action taken by the Board of Trustees in December. Professor Hearn is now completing work on his Ph.D. dissertation at Columbia University.

AUDIO-VISUAL LIBRARY BEGINS MAIL ORDER SERVICE

For three years Bangor Seminary has operated a small Audio-Visual Library for the convenience of student pastors and local churches. The limited collection of materials and the shortage of assistance has demanded that the facilities of the Library be available only to those who could come to the Seminary.

This year with the collection increased sufficiently and with student assistance, the Library is opening part of its collection to the churches of Maine through mail orders. The Library's collection includes eleven pieces of equipment, three sound motion picture films, 167 filmstrips and sound filmstrips, five records (disc), two sets of slides, and 170 magnetic tape recordings (The Susan Russell Library).

It is impossible to mail the equipment, and the heavy demand upon the sound films plus the slowness of the mails make it unwise to attempt mailing these. However, the records, tapes and filmstrips are now available through the mail to any church according to the regular rules and regulations of the Library.

Any church wishing to avail itself of the services of the Library should write the Audio-Visual Library at the Seminary and a catalogue will be sent, along with information about mailing procedures and rental fees.

REVEREND CARL A. GLOVER'S LIBRARY DONATED TO SEMINARY

Through the great generosity and courtesy of Mrs. Carl A. Glover, the Bangor Seminary Library has been most fortunate to receive the entire private library of the Reverend Carl A. Glover.

A native of Sheffield, England, Mr. Glover began his ministry as a home missionary in New South Wales, Australia, where he had been assigned by Cliff College, England, prior to completion of his academic work. He came to the United States and attended Bangor Theological Seminary and McCormick Theological Seminary. Mr. Glover held congregational pastorates in Iowa, Illinois, Ohio, and

for fifteen years was pastor of Park Place Congregational Church, Pawtucket, Rhode Island. He died in February, 1958. Mr. Glover had assembled a very fine and select minister's library with great strength in the fields of Bible, Archaeology, Church Administration, Worship, Theology, and Religious Poetry. He also treasured a fine collection of English literature. The approximately 1,350 volumes reflect Mr. Glover's great variety of interest and study in the various theological disciplines. More than one-third of this col-

lection has been incorporated as new titles into the Seminary Library holdings. Many other books will replace worn-out copies of the Seminary collection. Another part has been passed on to faculty members and students. With Mrs. Glover's assistance, the Library now has a complete collection of Mr. Glover's works, including *The Easter Rapture*, *With The Twelve*, *Victorious Suffering*, and *The Lectern*, all published in the United States, and *Messages of The Parables*, his most recent work, published in England.

ALUMNI NOTES

(Alumni, please send news of your activities to Mrs. Helen Godsoe at the Seminary)

- '19—Hugh Penney. (*Change of address: Wood Lane, Acton, Mass.*)
- ex-'21—David Nelson Beach served as Seminary chaplain during the week of December 6. (*Address: West Dennis, Mass.*)
- '22—Albert B. Kettell has accepted a call as pastor of the Congregational Church of Burlington, Connecticut. He was formerly minister of the Congregational Churches of Loudon and East Concord, New Hampshire. (*Address: Route 1, Unionville, Conn.*)
- '29—John L. Brown, formerly minister of the Federated Church of Spencer, New York, (1956-60) has accepted a call as pastor of the First Baptist Church of Jordan, New York. (*Address: Box 375, Jordan, N. Y.*)
- '37—Lewis A. Chase has accepted a call to the pastorate of the First Congregational Church in Scarboro, Maine. He was formerly minister of the First and Second Congregational Churches, Wells, Maine (1956-60). (*Address: Scarboro, Maine.*)
- '37—Clarence W. Fuller and family have moved into an attractive new parsonage. (*Address: 44 Bellevue Avenue, Melrose 76, Mass.*)
- '39—John Whitney MacNeil has been named to the Board of Trustees of a new four-year liberal arts college which was incorporated on October 20 at Sarasota, Florida. The Board of Home Missions of the Congregational Christian Churches has made a pledge for the founding of this college on the condition that the Sarasota community raises four million dollars. This school will be the first four-year liberal arts college established by Congregationalists in this century. (*Address: 2616 Hibiscus St., Sarasota, Fla.*)
- '42—Kingsley W. Hawthorne has resigned his pastorate at the Christ Congregational Church of Denver, Colorado, and plans to enter the business field. (*Address: 5627 South Rockford Place, Tulsa 5, Okla.*)
- '43—Edward L. Manning has accepted a call as pastor of the Ridge Baptist Church of Martinville, Maine. (*Address: Camden, Maine.*)
- '43—Maldwyn V. Parry. (*Change of address: 281 Main St., Fort Plain, N. Y.*)
- '46—Friends of George and Muriel Blue will be saddened to learn of the death of their daughter Virginia in an airplane accident on September 6, 1960. Mr. Blue

- has recently accepted the yoked parishes of Baker's Creek and Big Spring Presbyterian Churches, Tennessee. (*Address: Route #1, Friendsville, Tennessee.*)
- 5—Arnold W. Tozer has accepted a call as minister of the Union Church, Richmond Hill, New York. He was formerly pastor of the Second Congregational Church, Manchester, Conn. (1953-60). (*Address: Union Church, Richmond Hill, New York.*)
- 8—Delbert L. Achuff, Jr. (*Change of address: 2645 North Bridger Drive, Billings, Montana.*)
- Harold C. Batchelder, Jr. (*Change of address: 2750 Riverview Road, Macon, Ga.*)
- N. Wesley Haynes represented the Seminary at the inauguration of Theodore August Rath as the fifth President of Bloomfield College and Seminary on October 3, 1960. (*Address: 34 Plymouth St., Montclair, N. J.*)
- T. Albert Lawrence, formerly Minister of Religious Education at the First Central Church of Omaha, Nebraska (1959-60), has accepted a call as Minister of Christian Education of the Florida Congregational Christian Conference. (*Address: P. O. Box 1056, Avon Park, Fla.*)
- 51—Herbert Brewster has accepted a call as minister to Thomas County Larger Parish, including Halsey, Seneca, and Thedford, Nebraska. He was formerly pastor of the Kapaa First Hawaiian Church, Kauai, Hawaii (1959-60). (*Address: Thedford, Nebraska.*)
- B. H. A. Unger and family have recently moved into an attractive new parsonage. (*Address: 204 Sunset Blvd., Robinson, Ill.*)
- Peter G. Gowing was commissioned as a missionary to the Philippines by the American Board of Commissioners for Foreign Missions on August 7, 1960 at Stratford, Conn. (*Address: College of Theology, Silliman University, Dumaguete City, Philippines.*)
- '54—Harold L. Aldrin writes about their interesting and exciting life in Hawaii. He tells of a wedding, Japanese style, the oriental celebration of the New Year with the Buddhist Temple clanging its gong 108 times, fireworks, open house with an unbelievable amount of food, and on the tragic side, two volcano eruptions and a tidal wave. (*Address: Box 155, Honouliuli, Hawaii.*)
- '54—S. George Bovill served as Seminary chaplain on November 22 and 23. (*Address: 38 Court Street, Ellsworth, Maine.*)
- '55—Hugh S. Chandler is an instructor in Philosophy at Cornell University. (*Address: 1401 Slaterville Road, Ithaca, New York.*)
- '55—Herbert B. Cousins has resigned the pastorate of the Congregational Church of South Freeport, Maine. (*Address: 148 Main St., Yarmouth, Maine.*)
- '55—A service of consecration of the sanctuary of the new Chestnut Street Methodist Church, Gardner, Mass., was conducted by Bishop James K. Mathews on October 23, and the service of consecration of the parish building and the laying of the cornerstone was held on October 30 conducted by the minister of the church, John A. Lacey. (*Address: 167 Chestnut St., Gardner, Mass.*)
- '55—Stewart K. Rowley, formerly Director of Religious Education at the First Congregational Church of Lake Worth, Florida, has accepted a call to the pastorate of the Congregational Church, Fair Haven, Vermont. (*Address: Fair Haven, Vt.*)
- '56—Edward A. Smith has accepted a call to the pastorate of the First Church (Unitarian) of Peterborough, New Hampshire. He was formerly minister of the First Church of Houlton (1958-60). (*Address: First Church (Unitarian), Peterborough, N. H.*)
- '56—Clifford C. Tobin, who has served as pastor of the Congregational Churches of Livonia and South Livonia, New York, since 1956, has accepted a call as minister of the First Congregational Church

of Angola, New York. (*Address: First Congregational Church, Angola, New York.*)

'58—Robert O. Blake, formerly minister of the Union Church of Greenville, Maine 1956-60, has accepted a call as pastor of the First Church of Houlton, Maine. (*Address: Houlton, Maine.*)

'58—Robert Simon writes of his busy life on Ponape. He went to Truk for a meeting with all the Micronesian missionaries "which proved to be a spiritual high point in my two years here. At this meeting I was accepted as a lifetime missionary to Micronesia, so my personal sights are set for the future." His furlough starts in August, 1961, and he will return to the states at that time. (*Address: Ponape District, E. Caroline Islands, Trust Territory of the Pacific — Air Mail Only.*)

'60—Lien-Te Cheng writes interestingly of his return trip by plane, bus, and boat, and of his activities in Formosa. He is the pastor of the Hsin-tien Church and is also teaching two courses, Homiletics and Youth and Adult Education, in Taiwan Theological College. He uses the Formosan and Mandarin Chinese languages in these lectures. (*Address: 84 Rear Road, Hsin-tien, Taipei, Taiwan, China.*)

'60—Paul K. Weimer. (*Change of address: Bernard, Maine.*)

BIRTHS

Our congratulations to:

'53—Connie and Howard Danner on the birth of a daughter, Sue Anne, on November 10, 1960. (*Address: 37 Schubert St., Binghamton, N. Y.*)

'55—Yoline and Hugh Chandler on the birth of a son, Michael Lee, on July 5, 1960. (*Address: 1401 Slaterville Road, Ithaca, N. Y.*)

'59—Florence and Robert Boutwell on the birth of a daughter, Bethany Rose, on August 12, 1960. (*Address: The Parsonage, P. O. Box 3, Jeffersonville, Vt.*)

'60—Lorraine and Robert Dobson on the birth of a daughter, Debra Lorraine, on October 6, 1960. (*Address: North Guilford, Congregational Church, Guilford, Conn.*)

ORDINATIONS

'48—Everett I. Campbell was ordained to the Sacred Order of Priests of the Episcopal Church in The Trinity Cathedral, Pittsburgh, Pa., on Saturday morning, December 17, 1960. The ordination service was conducted by The Right Reverend A. Pardue, D.D., Bishop of Pittsburgh. (*Address: 4750 Centre Ave., Apt. 65, Pittsburgh 13, Pa.*)

'58—Ernest H. Huntzinger, Jr. was ordained to the Christian ministry and installed as Associate Minister of Central Congregational Church of Topeka, Kansas, Sunday evening, October 9, 1960, at Central Congregational Church. The order of worship follows: Call to Worship, Invocation and Lord's Prayer, Rev. W. E. Dull; Moderator's Statement, Rev. Floyd Q. Davidson; Reading of Scriptures, Rev. Roy Hanson; Sermon, Rev. Ned Burr McKenney, D.D.; Vows of Ordination, Rev. Robert Rymph; Prayer of Ordination, Rev. Merle Rymph, D.D.; Charge to the Minister, Rev. A. Warren Matthews, Ph.D.; Charge to the Congregation, Rev. Bryn S. Stoffer, Ph.D.; Right Hand of Fellowship, Rev. Julian B. Johnson; Benediction, Mr. Huntzinger. A fellowship dinner was held preceding the Service. Ordination and an informal reception was held in the parlor following the Service. (*Address: 1161 Warren, Topeka, Kansas*)

ex-'59—Joseph Simone was ordained to the Christian ministry in the Congregational Church of Chicopee Falls, Chicopee Falls, Massachusetts, by a Vicinage Ecclesiastical Council on Wednesday evening, December 7, 1960. The order of worship follows: Call to Worship, Rev. Myron Bunnell; Invocation, Lord's Prayer, and a Statement to the People, The Moderator; Greetings, Rev. Harold Batchelder; Scripture Lesson, Rev. Donald F. Corbette; Sermon, Dr. Marion J. Bradshaw; Professor Emeritus of Bangor Seminary; Examination of and Declaration by the Ordinand, and Prayer of Ordination, Rev. Henry D. Gray; Declaration of the Office

Now Conferred, The Moderator; Right Hand of Fellowship, Prayer, Rev. Joseph J. Russell; Benediction, Mr. Simone. An informal reception was held in the church vestry following the Service of Ordination. (*Address: Congregational Church, Chicopee Falls, Mass.*)

Paul Paskewitz was ordained to the Christian ministry in the First Congregational Church of Northport, Michigan, on Friday evening, December 2, 1960. The order of worship follows: Call to Worship, Rev. C. G. Adams; Invocation and the Lord's Prayer, Rev. A. V. Gardner; Statement from the Registrar, Rev. C. H. Stowe; Responsive Reading, Rev. T. Ringsmuth; Scripture Lesson, Rev. Charles Dunbar; Prayer, Rev. Chester Axline, '58; Sermon, Rev. Samuel Oliver; Charge to the Candidate, Rev. J. R. Gehring; Vows of Ordination, Rev. H. R. Towne; Ordination Prayer, Rev. A. H. Hazzard; Laying on of Hands, Rev. C. H. Stowe; Charge to the Church, Rev. W. S. Brooks; Right Hand of Fellowship, Rev. R. Claggett; Benediction, Mr. Paskewitz. A reception was held following the Service of Ordination. (*Address: Northport, Michigan.*)

Glen E. Rodgers was ordained to the Christian ministry and installed as pastor and teacher of the Webster Congregational Christian Church on Sunday afternoon, October 16, 1960, at the Webster Congregational Christian Church, Webster, Maryland. The order of worship follows: Call to Worship, Invocation, and

Lord's Prayer, Rev. Robert D. Fiske, '55; Scripture Lesson, Mr. Irving Chidsey; Sermon, Rev. Robert W. Duke; Statement by the Moderator, Mr. Fletcher Lutz; Prayer of Ordination and Laying on of Hands, Chaplain Glenn J. Witherpoon; Charge to the Minister and to the Congregation, Rev. Ellis Hemingway; Declaration by the Moderator; Right Hand of Fellowship, Rev. David Colwell; Benediction, Mr. Rodgers. A reception was held in the Social Room following the Service of Ordination. (*Address: R. D. #2, Havre de Grace, Md.*)

OBITUARY

ex-'00—Reuben L. Davis was born in Sewee Mills, Meigs County, Tennessee, on July 8, 1865. He attended Bangor Seminary, 1897-98; Newton Theological Seminary, 1898-99; and Union Theological Seminary, 1900-01. He was ordained at Lisbon, New York, on October 23, 1907, and served the following pastorates: Frenchboro, Outer Long Island, Maine, 1899-1900; Helena, New York (Presbyterian), 1901-02; Louisville, 1902-05, 1906-08; Clark, Colorado, 1909-11. He moved to Spring City, Tennessee, in 1911 where he was engaged in farming and stock raising, and also was a member of the county court. He died at Spring City on March 30, 1960, and the funeral service was held at the Concord Church on April 2, with Rev. E. L. Clark officiating. He is survived by a sister and several nephews and nieces.

BOOK REVIEWS

CHURCH EDUCATION FOR TOMORROW

By *Wesner Fallaw*. Westminster 1960. 219 pp. \$3.75.

This book represents an expanded treatment of a subject discussed by the author in lectures printed in the Andover-Newton Bulletin of April, 1959. This reviewer has already raised some questions about that material in the same journal, dated February 1960. The problems alluded to then remain valid *vis-a-vis* this expanded treatment of the subject.

However, Dr. Fallaw has made valuable use of the opportunity given his thesis by this book. Here he restates his proposal for dealing with the weaknesses of the Sunday school and goes further in analyzing the nature of the church, the ministry, and the shortcomings of theological education. In each case concrete proposals are given for remedying what he believes to be failures at all levels. It is in the sections dealing with these latter problems that this book demonstrates Dr. Fallaw's concern and vision. His discussion of the nature of the church and the ministry does not so much support his original proposal for pastor-teachers as it shifts the source of the problem and its solution to a more fundamental area. He calls for the rebirth of a truly pastoral ministry and a revitalized church life. May this not indicate that the problem of the Sunday school inheres in the weaknesses in the nature of the ministry and the church and not simply the inadequacy of lay teachers?

Even his suggestions, valid and instructive, for the alteration of theological education are aimed more at training true pastors than better teachers. It would be a shame if seminary professors and administrators neglected the chapters dealing with this subject!

Among the questions which plague this reviewer is the one regarding the danger of professionalism. It seems that in our time the whole trend of the culture is to leave more and more to the expert. Such a philosophy has the deleterious effect of removing responsibility from those who have normally held it, thereby "teaching" them to assume less and less responsibility. Parents do not provide their children with proper training in driving, home management, social graces, and the like. So, the school takes over! The church is tempted to do the job which parents should be doing. Increasingly, parents believe that it is legitimate "to let George, the Expert, do it!" The more George does, the less parents will do—or the less they will know what it is they are supposed to be doing! (Even

the traditional teaching function of the formed Pastor was to check up on what parents were doing rather than actually to teach the children.) If the church continues to assume home-functions rather than to guide home in its specific responsibilities may it be contributing to the decay of parental obligations? Dr. Fallaw's book is provocative and instructive. It should be required reading for all professors and pastors.

DAVID W. JEWELL
Professor of Christian Education
Bangor Theological Seminary

THE CREEDS AND PLATFORMS OF CONGREGATIONALISM

By *Williston Walker*, with an Introduction by *Douglas Horton*. Pilgrim Press, 1960. 6 pp. \$2.45.

This collection of important Congregational documents went out of print in 1925. Douglas Horton has put us all in his debt by effecting this reprint of "Dr. Walker's own edition without change by jot or tittle." He also contributes an Introduction in which he comments upon some of the early documents and suggests two more collections of material which some one should undertake. This reprint of Dr. Walker's labors appears in the one hundredth anniversary year of his birth. It goes without saying that this volume is indispensable for the study of Congregationalism. Each document is preceded by an essay relating the historical setting. The collection ranges from Robert Browne's *Booke which sheweth . . .* to the "statement of Doctrine" of 1883. Some of our brethren who may be at some distance from such expressions as "synod," "Confession of Faith," and so on, really ought to peruse this collection of materials and every minister in The United Church of Christ will want this volume in his library.

MERVIN M. DEEM
Dean
Bangor Theological Seminary

AN AMERICAN DIALOGUE

By *Robert McAfee Brown* and *Gustave Weigel*. S. J. Doubleday, 1960. 261 pp. \$2.95.

This book has received so much attention and consideration that it hardly needs to be described. Dr. Brown and Father Weigel and

ing the ablest spokesmen of their respective and have attempted to evaluate the in the Protestant-Catholic controversy make for separation. Father Weigel makes the Protestant Church, and Dr. Brown makes the Roman position. If one expects dialogue to bring forth the arguments and is found in face-to-face debates then he is disappointed. Indeed, one reviewer of the book has made the valid observation that, though each has seen what the other has seen, neither of them makes a noticeable attempt to deal with the points raised by the other. They climb on different sides of the mountain; they deal with the same general problems rather than with each other's of it."

Almost a year ago the rules for dialogue between Protestant and Catholic were published in the *Christian Century*. While the response was generally favorable, there have also been some objections raised. Some have felt that Brown was wrong in his basic assumption that dialogue should lead to unity if this is to be found in a monolithic ecclesiastical structure. Their fears are not wholly unfounded by this beginning in dialogue. Indeed, the fears are aggravated even more by the failure of the writer to indicate a way out of the dilemma facing the parish minister in such a matter as mixed marriage. It is in such a matter as this that some see a stumbling block to reunion. They feel the Roman Catholic position goes to the heart of the matter and that the validity of the Protestant Church is really being questioned at this point. As I see it, there will be three places where Protestants will raise questions. The first will be the quick reaction to the criticism of the silence of the mystical approach to God. The silence is too strong for Protestants to accept this criticism. The second point which will be most disturbing is Father Weigel's contention that our intellectualism is tied more to secularism than to theology. The best point to make is that many are going to feel that Professor Brown should not have tried to criticize both the Protestant and the Catholic faiths at the same time. The book would have had a better balance in content and a more purposeful dialogue had he restrained himself in this matter.

Having said all this, one still has to say it is a splendid book. We hope another contribution follows by these same writers. Every Protestant minister will profit from reading this book, and it will have served its purpose if dialogue begins and continues at the "grass-roots" level.

N. WESLEY HAYNES

at Congregational Church
Montclair, New Jersey

FACING PROTESTANT- ROMAN CATHOLIC TENSIONS

Edited by Wayne H. Cowen. Association Press, 1960. 125 pp. \$.50 (paper).

This book is another offering in the Reflection Book series. Though small in size, it has the advantage of giving a quick look at the issues being raised by leading thinkers on both sides of the Protestant-Catholic controversy.

The book contains thirteen essays divided into six sections. The questions dealt with have to do with the way we look to one another. There is also a serious attempt to discuss the tensions and misgivings which sometimes set us against each other or, at least, give rise to suspicions and hard questions. It is a book more for laymen than for ministers and is useful in a church library. Above all else, its worth is to be found in a demonstration of the conversations now going on in Christendom.

N. W. H.

VALUES MEN LIVE BY

By Morris Keeton. Abingdon, 1960. 224 pp. \$3.50.

This book has a sub-title, *An Invitation to Religious Inquiry*, and is a creditable attempt to deal with the values in the religions of the world. Though it is a volume of considerable size, the author has in mind that his work will serve as a stimulus to further study. In order to encourage such use of the book, each chapter ends with a section recommending audio-visual materials, further readings, and discussion questions.

Certain "key concepts" of different religions are treated in each chapter. This has been done to make it possible for the ordinary student to relate the contribution of a particular religion to other religions. "Among the key concepts chosen for focal attention are these: from Hinduism the harmony of religions, the principle of noninjury to the living, the goal of union with the divine, and the idea that good deeds produce good consequences; from Buddhism the further ideas of selfish desire as the cause of suffering, the goal of Nirvana, and the love of nonattachment; from Confucianism the concern with filial piety, ceremony, respect for authority, and the improvement of the moral tone of society; from Judaism, Christianity, and Islam the concern with divine law, the primacy of loyalty to the one God, the relation of religious commitment to reason and to fulfillment, man's freedom and God's power, and man's communion with God."

The author describes himself as a naturalistic theist and his point of view determines his selection and treatment of topics. The references for further study encompass many points of view, however. Some lay people who have looked at the book immediately saw the possibilities in its use as a study guide.

N. W. H.

FACT, FICTION, AND FAITH

By James Alfred Martin, Jr. Oxford University Press, 1960. 186 pp. \$3.95.

Professor Martin's book is one of the best I have read in recent years. While he says that it is "not written primarily for theological experts or religious professionals" many of them will find it helpful, as this minister did. I have listened to "Al" Martin report on his work with Amherst College students. This book grows out of this work. As he says in the Preface, he "attempts to formulate as accurately and straightforwardly as possible some of the questions and doubts most frequently expressed by those who can make little sense of Christianity as they understand it, but who would like to understand it better. Each question or comment is followed by a brief statement designed to distinguish between fact, fiction and faith in these aspects of Christianity to which the questions and doubts call attention. The aim is not to convert, but to clarify."

Professor Martin succeeds in his aim very well. His arguments are logical and rational and presuppose a fine and broad scholarship. The writing seems to me to be remarkably good, being restrained and clear and avoiding the flights of rhetoric which so often characterize religious writing. My chief regret was that he did not amplify somewhat more on certain subjects. For my own purposes I should like to have had him pursue a little further the discussion on immortality. This is a readable, understandable and helpful book for the thoughtful layman.

CLARENCE W. FULLER

First Congregational Church
Melrose, Massachusetts

THE ALCOHOLIC

By Fred Bennett Ford. Andover Newton Theological School, 1960. 86 pp. \$2.25.

"DEAR PARSON, An Open Letter about your Alcoholic," that's the way this book be-

gins, and you will be delighted with the formal conversation that follows. Books on alcoholism are coming off the presses in rapid succession, but this one is different and refreshing. The Foreword is written by Professor John M. Billinsky of Andover Newton. In it he says "It was given but to few men to understand and to appreciate the nature of alcoholism and its victims, as was the privilege of Fred B. Ford. He knew them, he loved them, he accepted them, and with the grace of God he helped them."

This book is in loose-leaf binding, and consists of eighty-six pages of typewritten material crammed full of firsthand observations and knowledge gleaned from a number of years of service as chaplain at the Boston City Hospital. Mr. Ford learned to think of alcoholism as "turners-away-from-life." This turning away is most significant in his relationship to people. The incentive that causes one to drink is prompted by the unconscious desire to regress. He wants to get back to a previous stage of life. Something deep within him says "I wanna go back; I wanna go back; I wanna go back." And by means of alcohol he is enabled to make the long journey back in a very short time . . . all the way back to babyhood.

The author rejects the concept of alcoholism as disease. "It is not a disease," he says, "it is a way of life." He feels the victim's greatest need is to be accepted for what he is. "Being unable to accept himself, he is quite unsure that anyone else could accept him . . . His deep, deep need, deeper even than his need for the bottle, is the need to communicate with another human being and to be communicated with." For this reason, the minister by virtue of his training and concerns, should be in a unique position to offer some hope.

EDWARD G. ERNEST

Hammond Street Congregational Church
Bangor, Maine

IN THE UNITY OF THE FAITH

Foreword By Edwin T. Dahlberg. Christian Education Press, 1960. 187 pp. \$3.00.

This volume is a collection of sermons and meditations contributed by twenty-seven churchmen who are serving as executives in their respective communions. Included are archbishops, bishops, presidents, stated clerks and other types of administrative officers in some of the denominations holding membership in the National Council of Churches.

Dealing in general with the ecumenical theme, the quality of the contributions is un-

and, with a few notable exceptions, un-
distinguished. While some of the contributors,
Eugene Carson Blake, Franklin Clark Fry,
Tommy Oxnam, Fred Hoskins, and James
H. Carter, are well-known in American Protes-
tantism, most are little known. The chief in-
terest and value of this collection will be to
introduce the reader to some men and women
who are carrying important leadership respon-
sibilities in their denominations.

STUART LEROY ANDERSON

Student
Theological School of Religion
Berkeley, California

WHEN YE PRAY SAY OUR FATHER

Charles Francis Whiston. Pilgrim Press,
1960. 117 pp. \$1.35 (paper).

A devotional study of the Lord's Prayer
providing a solid theological foundation and
suitable to individual or group study is made
possible by Professor Whiston. Prayer is
presented as a posture of the Christian as he
is confronted by God in a dialogue. The
entire response of Jesus's life is commentary
on the prayer by him in his instruction of
his disciples. It is revealed that the initiative
is God's. The will is God's. The response to
God's oncoming and to his will is man's, as
illustrated and exemplified. This is the guide to our
prayer and of our praying.

ROBERT S. BALFE

Congregational Church
Brooklyn Heights, New York

A SIMPLE GUIDE TO PRAYER

John Underwood Stephens. Abingdon, 1958.
124 pp. \$2.00.

In the writing of books concerning "Prayer,"
there appears to be no end. But let it be said
that when we pick up such a book and soon
begin to feel that it has come out of the
depths of inward experience of the author, we im-
mediately take heart and read on. One can
read many pages in this little book with-
out feeling exactly this. Here is no lofty
treatise about prayer. Here is a book for the
"average reader" who may feel he has missed
something and would like to take a few "les-
sons." The author has learned the ever-in-
teresting art of "converting the ear into the

eye." His ability to reduce elusive abstrac-
tions to convincing "pictures" makes it not
only a readable book, but a helpful one. There
is the "picture" of the small child sitting
under his mother's ironing board while she is
at work — "just wanting to be with her." Just
so prayer — now and again — may become
a deep inward fulfillment of the desire to be
with the Lord. Prayer, the author would say,
may be an experience for all the day. In the
morning one's prayers will be of the sort that
give one for heroic action and achievement of
God's will. In the evening, they will be the
prayers in which one prepares himself for
peaceful slumber — seeking God's forgiveness,
thankful for the day's mercies and casting one's
burden upon the Lord. The book obviously
has come out of much "living." Its readers
will be sure to find "life" within its pages.

RICHARD F. BEYER

Congregational Church
St. Albans, Vermont

THE MANNER OF THE RESURRECTION

By Leslie D. Weatherhead. Abingdon, 1959.
92 pp. \$1.00.

Frankly exploring in the realm of psychical
phenomena, the author believes that there is a
plane of spiritual being, higher than any with
which we are now familiar, and that God ac-
complishes his purpose through a release of
energies on that plane. Thus, in delineating
the "how" of the Resurrection, Dr. Weather-
head suggests that our Lord by the power of
his mind and Spirit set into motion processes
that disposed of his physical body, and ap-
peared to his disciples by producing on their
senses the same psychic effect as a physical
body would make. This stimulating little
book should be helpful for laymen seeking light
on the manner of the Resurrection.

FRANK R. HAMILTON

The Christian Temple
Norfolk, Virginia

READINGS IN THE PSYCHOLOGY OF RELIGION

Edited by Orlo Strunk, Jr. Abingdon, 1959.
288 pp. \$4.50.

A book of readings, "should lead the inter-
ested reader to the original sources, (and)

provide a comprehensive overview for the researcher." This volume does that.

In the "Historical" section, Seward Hiltner's chapter on the "Psychological understanding of Religion" is top-notch. Dr. Hiltner's main contribution is his remarkable facility in succinctly "translating" the creative thinkers in a way to render them understandable. He is particularly good with Freud and Jung (c.f. pp. 92-94). Dr. Strunk's own chapter in this section is well and concisely done. He outlines three forces; namely, theological, psychoanalytical and psychological which have had marked influence on the psychology of religion; and suggests that the latter discipline would do well to define itself clearly as a branch of General Psychology in order not to get lost in psychoanalytical assumptions. He suggests classical research holds the future for the discipline. Perhaps so, if psychology (in general) is now ready to include the serious study of religious behavior in its purview, by losing its fearfulness to "depart from the pure methods of natural science." This is Hiltner's quotation. He sees the future of psychology of religion lying in a co-ordinated effort by psychology and theology, the former achieving sufficient freedom to use creatively the insights of clinical and pastoral procedures, and the latter recognizing its roots to lie in both experience and revelation.

Papers dealing with "Religion and Psychopathology" by Freud, James, Boisen, Mowerer, et al, will highly repay careful reading. Mowerer's long-held position; i.e., that "it is not pent up sex and hostility that makes us emotionally sick, but (rather) a disregarded and outraged conscience" (p. 247) is well worth considering. Has the psychology of religion already allowed itself to be too much influenced by psychoanalytical assumptions? A final section on "Method and Research" suggests cogent possibilities for further research together with a timely reminder (by E. J. Price) that the psychology of religion is concerned with an "analysis of the content of (religious) experience, and with religious phenomena insofar as these are factors within the conscious process." The objective existence of God is not subject to psychological research!

A weakness in this book is that the editor does not attempt any serious integration of the material. Further, several of the central sections move in a rather pedestrian fashion. An eight-page bibliography is a real asset to the volume; one may perhaps be permitted to fantasize how much more valuable it would have been if only minimally annotated. This volume is highly recommended for the seminary for its coverage of the literature in this important area. By judicious selection,

the parish minister will likewise find much of value. The editor has well fulfilled his purpose.

EVERETT I. CAMPBELL

*Clinical Psychologist
Pittsburgh, Pennsylvania*

UNDERSTANDING AND PREVENTING JUVENILE DELINQUENCY

*By Haskell M. Miller. Abingdon, 1958. 191
\$1.25 (paper).*

This is a high-grade, book-size paperback guide to the field of teen-age troubles and delinquency. It tells you What It Is, What Being Done About It, Why Christians Should Be Concerned, and What We Can Do About It both as individuals and as churches. The work is crammed with information of a practical nature. One gets the impression the author had a job to do and did it. If you want a study of the efficacy of redemption, love, or the review of case methods and results, or even just plain inspiration in dealing with youth, do not bother with it. On the other hand, if you are looking for a picture of a problem, and some suggestions as to Christian action, you should invest the modest capital involved. This book will no doubt occupy five-eighths of an inch of the student bookshelves of many "informed" people.

MALCOLM A. MACDUFF

*First Congregational Church
Waterville, Maine*

THE BOOK OF REVELATION

*By Charles M. Laymon. Abingdon, 1960. 112
pp. \$3.00.*

Dr. Laymon has written a beginning commentary on Revelation, designed to orient and inform the inquiring reader rather than to give a detailed exposition of the book. He has read, mastered, and evaluated the technical literature, the assured results of which he presents with clarity. He keeps in the forefront the needs of the modern reader with a divergent world outlook and his confusion with respect to Revelation.

In a brief introduction he outlines the nature of apocalyptic literature and specifically concludes that this book was written about A.D. by a Christian Jew, familiar with and skilled in the use of apocalyptic convention.

style. Organizing his material in expository in contrast to verse by verse explanation proceeds to show how the author criticizes the Roman state and imperial priesthood and gnostic institutions fundamentally opposed to the Kingdom of God. Since the long-range use of Revelation is to affirm the victory of God's Kingdom and to interpret its characteristics inescapable destiny beyond the dualism of Rome and Satan, chapters seven and eight might precede chapter six, so that there would be no hiatus between the dynamic conception of judgment in chapter six and the static conception in chapters nine and ten. Especially effective is the exposition of the final hope of the new creation, the climax of the Apocalypse.

The author succeeds in showing the permanent significance of the book, the importance of studying it in its historic setting, and of appreciating its symbolism. For the average reader this commentary will furnish all he needs to know about the book, and for the student it is an excellent prolegomena to more technical studies such as those by Rist, Rist, and Beckwith.

JAMES HARREL COBB

University of Kentucky
Lexington, Kentucky

JESUS AND THE TRINITY

Walter Russell Bowie. Abingdon, 1960. 160 pp. \$2.75.

There is another attempt to give the average layman a little clearer insight as to how the doctrine of the Trinity emerged in the thinking of devout scholars throughout the past seven centuries. In turn, I suppose the author says that the minister will be better able to interpret the doctrine to his people in the

the question may be asked, "Is not the conception of a Trinity in God more a difficulty than an inspiration?" Dr. Bowie answers that our awareness of Jesus must lead sooner or later to larger thinking . . . as to how he was related to the infinite Reality of God."

The book begins with a discussion of the people's faith, and in succeeding chapters shows the enlarging conceptions of Jesus as our Lord, Paul's experiences with the living Christ, the theological implications of John's Gospel and various aspects of the doctrine of the Holy Spirit.

The development and content of the creeds described, based on sound church history.

Finally the doctrine of the Trinity does emerge followed by some old and modern interpretations.

Does the book prove the doctrine of the Trinity? The author knows and we know that that cannot be done. We cannot "fathom the unfathomableness of God." Dr. Bowie claims that the doctrine of the Trinity is "like a lantern by which men have tried to find their way to God."

On page 143 the author refers to Henry Pitt Van Dusen's illustration about the three aspects of Theodore Roosevelt. It is a good common-sense illustration that "the man in the pew" can easily understand. However, I suspect that the theologians and the metaphysicians would say, "Ah! but this is not all that we mean by the Trinity. The Roosevelt illustration is too shallow. It is not profound."

JOHN BRETT FORT

St. John's Episcopal Church
Bangor, Maine

NEW DIRECTIONS IN BIBLICAL THOUGHT

Edited by Martin E. Marty. Association, 1960. 128 pp. \$.50 (paper).

EVIDENCE OF ETERNITY

Compiled by Hazel Davis Clark. Association, 1960. 126 pp. \$.50 (paper).

Here are two new books in the Reflection series. For the first one, the title suggests its contents. The editor reviews biblical studies in the past and then in four chapters present and future trends are assessed by such scholars as Drs. James M. Robinson, Cyril Blackman, James D. Smart, and William D. Davies.

The second book includes 118 selections taken from *The Golden Book on Immortality*. The contributors are an impressive list of more than ninety men and range all the way from Socrates to the present. All these bear witness to man's eternal faith in a realm beyond himself.

STILES LESSLY

Thomas Memorial Church
Chicago, Illinois

CHRIST IN THE NEW TESTAMENT

By Charles M. Laymon. Abingdon, 1958. 256 pp. \$.350.

This is a well written account of what the various authors of the New Testament docu-

ments thought about Jesus as the Christ and the Lord of their faith. Where Professor Laymon's own interpretation is involved — an inevitability to some extent on the part of the interpreter — it reflects a moderately liberal-critical viewpoint, fully cognizant of contemporary thinking in this area. Jesus thought of himself as the messiah, but in a unique role. The New Testament writers do not equate him with God, though some of them come close to it. The importance of the historical Jesus to the faith and its expression is emphasized in an excellent summary.

Full justice is done to the variety of viewpoint and interpretation found in the New Testament itself, although the treatment of Acts is somewhat sketchy. The difficult subject of "unity" is well handled in a concluding chapter; but a brief statement on the "unity of the Bible" is less impressive. On these and other matters, such as the "introduction" to the various books, the author evidently expects the reader to pursue the subject further in other sources, and a good, contemporary documentation and bibliography is provided (limited to English works). This device, however, enables the author often to avoid a satisfactory statement regarding certain crucial problems related to his discussion, where his own opinion would have been welcome. The recent English edition of Cullmann's work on the Christology of the New Testament should now be added to the Bibliography.

ALLEN P. WIKGREN

The University of Chicago
Chicago, Illinois

CREATIVITY AND ITS CULTIVATION

Edited by Harold H. Anderson. Harper, 1959.
293 pp. \$5.00.

One of the little noted but important and encouraging cultural trends of the past decade has been the emergence of a definite interest in the nature and the constitutive and environmental conditions of human creativity. Standard psychology, behavioristic or Freudian, has had little interest in the problem; a new group of psychologists, led by such thinkers as Gordon Allport of Harvard and A. H. Maslow of Brandeis, and such psychiatrists as Erich Fromm and Rollo May, have given leadership to "a third force" in psychology which takes creativity, as Rollo May puts it, as "the encounter of the intensively conscious human being with his world."

A good example of this trend is this highly

useful collection of papers read at a series of Interdisciplinary Symposia on Creativity at Michigan State University. The symposia are mainly psychologists and psychiatrists with a smattering of other persons such as anthropologist Margaret Mead, biologist Edmund Sinnott, and educationist George D. Stoddan. Rather than to attempt to present the views of fourteen eminent specialists, I will venture a few generalizations:

1. There is genuine creative living as contrasted with noncreative adjustment to the demands of life.

2. Creativity is normalcy-at-its-best (Maslow, Hilgard).

3. Societies develop attitudes and means favorable to varying kinds of creativity in highly irregular ways (Lasswell, Mead).

4. The need for social as well as individual creativity is part of the crisis of our culture.

One of the valuable features of this book is its bibliography, which, while not at complete, is yet comprehensive, and will give one a real start in the literature of creativity.

CHARLES F. VIRT

University of Maine
Orono, Maine

TO ALUMNI AND FRIENDS OF BANGOR THEOLOGICAL SEMINARY

Bangor Seminary is grateful to those who have sent one or more of the books listed in the July, 1960, issue of the Alumni Bulletin. These thoughtful gifts are very much appreciated.

The following titles represent other important books which our Library does not possess and which are now out of print. Once more we appeal to readers of the *Bulletin* for help in locating them.

Please search your library again. If you would be willing to contribute one or more of the following books, would you mail them to the Library, marking the package "Library materials". The postage rate is 4 cents for the first pound plus 1 cent for each additional pound.

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Alexander, Franz.	Studies in Psychosomatic Medicine
Allen, Joseph H.	Universalists in the U. S.
Altheim, F.	History of Roman Religion

- Alan. A Diagram of Synoptic Relationships
- Hard, J. H. The Pastoral Epistles
- W. J. A. Job in the Literature of the O. T.
- W. The New Vacation Church School
- Luquet, Bernard. The Nature and Destiny of the Individual
- W. P. The Child's Religion
- Ger, B. Let's Make a Play
- Hardt, J. The Age of Constantine the Great
- For, N. Learning Through Discussion
- ell, R. Psychology and the Religious Quest
- an, M. A Source Book in Greek Science
- nn, J. H. Christian Knowledge of God
- ford, D. ed. A Parish Workshop in Christian Education
- han, G. Jesus
- son, J. M. America's Way in Church, State, and Society
- Richard E. Man of Like Passions
- zsch, F. Commentary on the Song of Songs
- zsch, F. A New Commentary on Genesis
- an, R. C. Preface to O. T. Theology
- more, C. W. ed. The Interpretation of the Bible
- can, P. Our Baptist Story
- yclopedia of Islam. 4 vols.
- an, Adolf. The Literature of the Ancient Egyptians
- otov, G. P. A Treasury of Russian Spirituality
- on, E. C. S. Job
- on, George A. Humanism in the N. E. Theology
- ack, A. von. The Acts of the Apostles
- dlam, A. C. The Holy Catholic Church
- el, G. W. F. Early Theological Writings
- gson, L. The Doctrine of the Church
- ton, Douglas. Congregationalism
- lson, W. S. The Great Tradition of the American Churches
- ghes, E. R. Religion in China
- t, F. J. A. Two Dissertations
- ie, W. R. Studies of English Mystics
- nson, A. R. The Cultic Prophet in Ancient Israel
- nson, A. R. The One and the Many in Israelite Conception of God
- ght, A. J. H. Some Aspects of the Life and Work of Nietzsche
- ox, W. L. Meditation and Mental Prayer
- Lightfoot, J. B. Dissertations on the Apostolic Age
- Lightfoot, J. B. The Christian Ministry
- Little, V. A. The Christology of the Apologists
- Mace, David R. Marriage: The Art of Lasting Love
- Marmorstein, A. Studies in Jewish Theology
- Martin, F. When they are 9 to 11
- Mead, Margaret, ed. Cultural Patterns and Technical Change
- Mersch, E. The Whole Christ
- Miller, Basil. Charles G. Finney
- Morgenstern, J. Amos Studies
- Oesterley, A. O. E. The Wisdom of Ben-Sira Ecclesiasticus
- Oldham, J. H. Work in Modern Society
- O'Malley, L. Popular Hinduism
- Otto, Rudolf. Religious Essays
- Payne, E. ed. Studies in History and Religion
- Phythian-Adams, W. J. The Call of Israel
- Phythian-Adams, W. J. The Fullness of Israel
- Phythian-Adams, W. J. The People and the Presence
- Picard, Max. Flight from God
- Powell, W. C. Understanding of Adult Ways
- Rasey, Marie. This Is Teaching
- Redpath, H. A. Ezekiel
- Rowley, H. H. O. T. and Modern Study
- St. John of the Cross. The Dark Night of the Soul
- Selbie, William B. Congregationalism
- Sellers, R. V. Eustathius of Antioch
- Simpson, D. C. Pentateuchal Criticism
- Snygg, D. Individual Behavior
- Stahl, W. The Mystery of God
- Stendahl, K. The School of Matthew and Its Use of the O. T.
- Stock, Harry T. Young People and Their Leaders
- Strahan, J. The Book of Job
- Tritton, F. J. The World Community of Friends
- Tsanoff, R. A. Nature of evil
- Vischer, W. The Witness of the O. T. to Christ
- Visser 't Hooft, W. The Evanston Report
- Welch, A. C. The Story of Joseph
- Who's Who in Methodism
- Wickenden, A. Youth looks at Religion
- Wickes, F. The Inner World of Man
- Wittenburg, R. The Art of Group Discipline
- Zernov, Nicolas. The Church of Eastern Christians

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KANTONEN, T. A. The Theology of Evangelism
NILES, D. T. That They May Have Life
POWELL, S. W. Toward the Great Awakening |
| <i>Worship</i> | BOUYER, L. Liturgical Piety
DALMAIS, I. H. Eastern Liturgies
GLOVER, CARL A. Prayers For Christian Services
JONES, I. T. A Historical Approach To Evangelical Worship
MCDORMAND, T. B. The Art of Building Worship Services
RABBINICAL COUNCIL OF AMERICA. The Traditional Prayer Book for Sabbath and Festivals
SHEPHERD, M. H. ed. The Liturgical Renewal of the Church
TOEWS, A. P. American Mennonite Worship |
| <i>Religious Education</i> | AUDIO VISUAL RESOURCE GUIDE. 5th ed. 1960-1961
CULLY, IRIS V. Children In The Church
EGGLESTON, G. T. A Treasury of Christian Teaching
FALLAW, W. Church Education For Tomorrow
PETERSEN, S. D. Retarded Children: God's Children
ROORBACH, ROSEMARY K. Teaching Children in the Church |
| <i>Dogmatics</i> | BERKOUWER, G. C. The Triumph of Grace in the Theology of Karl Barth
HARKNESS, GEORGIA. The Providence of God
HEPPE, H. Reformed Dogmatics
JOHNSON, E. A. The Crucial Task of Theology
KIMMEL, W. ed. Dimensions of Faith |
| <i>Books About Authors</i> | DAY R. E. Bush Aglow; The Life Story of Dwight Lyman Moody
DAY, R. E. The Shadow of the Broad Brim; The Life Story of Charles Haddon Spurgeon
GERSTNER, J. H. Steps to Salvation; The Evangelistic Message of Jonathan Edwards
MOE, WILLIAM C. H. Seeing It Through; An Autobiography |

ANS J. VAN DER BENT, Librarian